. 2: Durham B-5 (ca. 1910)1928 EG1 Albania EG1

757 278 antiseptic properties. This plant is still used for similar purposes by homœopathists.

An ingenious way of keeping a limb warm is to wrap it in hot dough.

757 753 It was always difficult to persuade folk to have a running sore or boil cleaned up, as they believed that it was very healthy—a disease was coming out, therefore the more pus the better. I persuaded the father of a little girl who had scratched her face and got it covered with nasty sores to take her to the Austrian hospital. The doctor cleaned it up in a few days and the father was furious. He was sure the disease was now driven into the child and said he should hold the doctor guilty if she died. Luckily she flourished.

757 151 Two examples of resistance to pain and shock, out of very many I have known, will give an idea of Albanian toughness.

A Shala friend of mine, Cherim Nue, came one night from his mountains to Scutari to ask me for a "bar" (herb). He was in great pain with a swollen face. As he had two very bad teeth, I told him to go to the Turkish dentist and have them out, and gave him the fee—four chereks. Next day he returned triumphant to pay me back one cherek. He thought it a pity to waste four on the dentist, so he bought [563 326] a pair of dentistry forceps from a gipsy smith for three chereks and pulled out his own teeth. He showed me how he had managed a good wrench by sitting on the ground and twisting his left leg over his right arm. He set up as dentist in the mountains, and last time I saw him 759 told me with glee that I had made his fortune. He had pulled out most of the teeth of the neighbourhood.

752 757 The following case gives an idea of what an Albanian peasant can survive: A man was standing on top of the steps of a village house in Zadrima loading a cart. He slipped and fell on to the sharp stakes that formed its sides and ripped open his abdomen. The peritoneum was badly torn and the bowels protruded. His family filled the wound [278] with a favourite remedy—mud mixed with grass; and he lay in his hut for a week. As he then appeared to be dying they put him on a cart and took him some six or eight hours over a bad track to the Austrian hospital at Scutari, where they arrived at midnight. The doctor who was called up told me that the man appeared to be moribund. The wound was in a horrible state of mixed mud, pus, and bowel. "More from professional instinct than because I thought it would be the least use, I cleaned it and dressed it. But I was so sure the man would die that I told his comrades they were to wait till next day to take his body home in the cart." To his surprise, when he went his rounds next morning the patient's high temperature had fallen, 757 the wound was going well, and he was comparatively cheerful. He 278 made good progress for some days, but had a fixed belief that "English

AN INTIMATE GLIMPSE INTO ALBANIA

ing, accompanied by the women on tambourines and they by the men on violins and cornets. Their dances are picturesque in their native costumes with their hair either flowing or bound up, according to the particular dance. For those who may interpret their dances, there is a rich abundance of narrative in store for the reader. The harmony of tambourine, violin and cornet is not at all unpleasant when played by skilled musicians. The singing, however, is not harmonized, the performers using only one voice. Regardless of where these gypsies may live they earn their living in the same way, and being too lazy to cultivate even a small truck-garden, they lead easy, happy-go-lucky existences, and they have their huts free of rent, provided they work a few days out of the year for their ground landlord, Shevket Bey. Strange as it may seem, these wandering, anchorless people are about the only local blacksmiths found in this country, for the Albanians proper have a curious aversion to this occupation.

After leaving this quaint little town of Bradshesh, and penetrating into the heart of Albania towards Elbasan, large, beautiful

10: Hasluck F-5 (1926-1939)1954 EGl Albania EGl

mill, the villagers themselves could work it; the miller was therefore not entitled to public protection. The village blacksmith, with few exceptions a gipsy, was in even worse case than the miller. He was a public necessity, since Albanian peasants will not make horse shoes or farm implements, but he was only a gipsy and no Albanian community would trouble about so low-class a creature. If he was murdered, only his family would avenge him, and they probably lacked the spirit to do so.

2: Durham B-5 (ca. 1910)1928 EG1 Albania EG1
Montenegrins EF5
Balkan Peoples E13
Historical Yugoslvia EF2

new metal and so give an impulse to the vast iron industry upon which the whole of our present material civilization is based. But into this prehistory we cannot now enter. The epoch-making discoveries of the Austrian experts attached to the Serajevo Museum require a volume to themselves, and can be studied in the volumes of the *Wissenschaftliche Mittheilungen aus Bosnien und der Hercegovina*. In his *Voyage en Bosnie*, 1807–1808, Chaumette-des-Fossés says: "The mines which abound in this country would become under another government an inexhaustible source of wealth. . . . That which has always contributed to the wealth of Bosnia and, at the present time, has become its principal branch of industry are the numerous iron mines. The most considerable are near Foinitza and Cressevo. They employ more than two thousand workers, of whom one-third are Catholics and the rest gipsies." According to this report the Orthodox Serbs did not work in the mines.

Iron being such a very ancient Balkan industry, it is strange to find that the bulk of the Balkan populations still consider iron-working as most degrading. When I travelled, the tide of foreign blue-enamelled ironware was only beginning to set in, and iron was still worked almost entirely by gipsies a-squat in ramshackle sheds on the outskirts of the towns of Serbia, Bosnia, Montenegro, and Albania, who, with most primitive anvil, hammer, and bellows, forged the horseshoes, hobbles, chains, ploughshares, fish-tridents, dentistry forceps, nails, and hooks commonly used by the peasants. Everyone bought their ware, and everyone looked on the gipsy as beneath contempt.

Respectable people, both Serb and Albanian, could make copper pots or cut up old petroleum canisters and fashion tin pots and other articles of them. No one who valued his reputation could hammer iron.

In 1907 I was Commissioner for Montenegro at the Balkan States Exhibition at Earl's Court, and took the Montenegrins who then came over for their first walk to see the shops. None of them had ever left their native land before. We stopped outside a large hardware shop in the Brompton Road, and the two men examined every tool and pot in the window. They then glanced inside. I shall never forget their contempt when they saw that the men behind the counter were not, as they expected, "tsrni tziganini" (black gipsies) but English.

"What!" cried the elder in horror, "Englishmen making and selling iron things!" He thought, of course, they made the goods they were selling. "I had rather see my son dead than see him sink so low as this! The English! By God, they are no better than Black Gipsies."

And, until we arrived at Whitehall and saw the Horse Guards, nothing would make him modify his opinion that the English were a "pogan

124 463 keepers measured, 18 were in Peshkopia. Of these, 11 were locals, and 7 Big Dibra immigrants. Six shopkeepers were measured in Kukës, all Malsia e Jakovës men; 2 in Bicaj, a Luma village, were local. One Malsia e Jakovës man was measured in his own shop in Kolgecs, a local town. Thus 25 out of the 31 shopkeepers came from the eastern borderlands, from big towns or their neighborhood. The situation is the same as with the craftsmen whose goods they sell.

Four shopkeepers remain: 2 are from Malsia e Madhe, one with his shop in Scutari, the other at home. Of the other 2, one is a local in Puka, the other a local in Mirdita. The Mirdita man, who has the only shop in that tribe, claimed that his father was an Austrian officer who begat him during World War I. This would give him a maximum possible age of 14 years at the time of measuring. He was at least 30.

TECHNOLOGY, A REVIEW

000 From the foregoing study of the non-somatological data collected in our series,[1] and from what is generally known of the material culture of the Ghegs, we can make a brief summary, keeping in mind always our main purpose, to define the economic elements in the cultural situation within which the Ghegs live.

326 391 Cutting tools are of iron. They are made by blacksmiths in the market towns in which the Ghegs do their trading. In Scutari, for example, there is a whole quarter devoted to smiths, most if not all of whom are gypsies. With hammer and tongs, a small anvil, and a pair of foot-pump bellows they forge nearly all of the metal objects needed by the mountaineers in their farming, herding, transport, and household carpentry. They make small anvils, hammers, nails, axes, adzes, knives, ploughshares, shovels, hoes, toothed sickles, billhooks, beam ties, door hinges, horseshoes, horse hobbles, chains, bits, firetongs, andirons, tripods, lighting racks, and probably other articles which have escaped our attention.[2]

326 There is no smelting in the neighborhood of Ghegnia. The iron which the smiths use is all imported. Although city blacksmiths can

[2] Haberlandt's, Nopcsa's, and mine. The best account of this is to be found in Haberlandt, 1917, p. 90.

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[1] See cat. 116, pp. 11a-13a--Analysis

326 make all of these implements out of trade iron, it is unlikely that the rural smiths, like the one measured in Mirdita, do much more than
[439] horseshoeing. No one in Albania can make steel implements. Not only the material, but the finished implements themselves, must be imported, and hence they are expensive. That is why saws and augers are scarce in the mountains, where almost the only steel tools seen are files, useful for sharpening iron tools and for woodworking.

322 This explains the primitive nature of Gheg woodworking. Most wooden objects which require special tools or skills are bought in the market towns. Here 3 kinds of woodworking specialists carry on their crafts: the coopers, turners, and joiners. The coopers make tubs and buckets for kitchen use, including churns, butter firkins, and casks for storing grain. The material of which these are made is pear wood. The turner cuts out on his lathe various parts for looms, to be set up later; bobbins, spools, reelers, winders, and spool frames. The joiners provide the mountaineers with solid, ornately decorated chests of pine wood, as well as cradles in which to carry their babies, of which more later.

The Gheg at home in his mountains is a jack-of-all-trades. He may not be able to manufacture the special objects listed above, but he can adze out beams for his house, put together a new plough during the winter months when there is little work out of doors, or build one of his massive chairs. Professional carpenters are rare, although some men may show more skill in this than others.

372 In Ghegnia, as in most of the primitive world known to anthropologists, it is the custom not to let fires go out, for it is hard to start a new one. Sometimes a householder will walk several miles to borrow a glowing coal from a neighbor. In 1929 and 1930 most of the Ghegs were making fire with flint and steel or with old-fashioned dry-wick lighters. They did this slyly, and in my presence only when they could not borrow a match from me. King Zog had sold the match monopoly to the Swedish match trust, which had promptly set a price of 5 cents a box on penny matches. The king had at the same time prohibited the use of flint

285 them, bring them to market along with embroidery. These include not only spinning baskets and hand-carrying baskets, but also large osier panniers used in transport—a man can carry one on his back, a horse, two. I believe that the panniers are made by men.

● 326 Other containers include copperwork and pottery. The coppersmiths in each town hammer out sheets of metal into round trays, which can be used for baking cheese dishes, pastry, etc., or for tea and coffee service. They also make kettles, water jugs, and wash-basins. All of these things are purchased by the mountaineers, who now and then acquire a European chamber-pot to use as s[illegible]p tureen, and a set of glass tumblers.

323 Three kinds of pottery find their way into the mountaineer's household. In the Catholic tribes, if not elsewhere, the women still make an Iron Age vessel, of simple profile, with handles, without slip, and decorated by incisions. It is hand-modeled, and fired in such a way as to give it a black surface. In the towns, professional male potters make a porous ware on the wheel. This is used for carrying and storing water. Regular modern glazed pottery is imported from Italy, and subsequently sold in the bazaars.

251 Food preservation and storage techniques vary between Catholics and Moslems, owing to their differences in diet. The Catholics preserve much pork by salting and smoking. The men of each household will butcher as many fat pigs as the family needs or can spare, in the fall. They cut the belly fat into flitches and hang it over the fire. An especial delicacy is the *peshk*, or "fish," a long strip of lean back-bacon, smoke-cured, which they cut in slices and fry. Besides these whole pork pieces, they make sausages and cure them in the same [262] way. The Moslems as a rule eat only fresh meat and live on mutton, whereas Catholics eat both mutton and pork.

Both store their cereals and legumes in tubs and bags in the house, and keep maize in special outdoor corncribs, elevated to protect them from rats. Very often a fierce dog will be seen and heard, chained under the crib.

234 Both make butter from their cows' milk, and cheese from that of sheep and goats, although the use of the latter is much more common

000 among the Moslems. Catholics, in country fit

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